

Fall Feasts of Israel

Lesson 9: Feast of Trumpets/Sabbath Shuv Day of Atonement (Part 1)

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The Trumpets of the Feast: Summary of Imagery

This is a summary of the imagery that the rabbis teach in regards to the Feast of Trumpets:

- **A hidden day** that no man can know
- A day confirmed by the coming of **two witnesses**
- The day on which **the righteous of Israel are sealed from coming judgment**
- The trumpets signal the **coronation of a king**, specifically **God as King**, Creator of all things
- The trumpets herald the **coming of the Messianic King** and His Age
- The trumpets announce the **beginning of a time of judgment** that culminates at the Day of Atonement (Days of Awe)
- The trumpets **call armies to battle, to assemble, and prepare for war**
- The trumpets herald **the imminent overthrow of a city or people** (Josh 6:5, 20; Jdg 7:16-18)
- God Himself blows the trumpet on two occasions: 1) When He descended on Sinai and spoke with the sounding of the shofar, and 2) at His future return on the Day of the Lord
- The trumpets call for **the awakening** – the slumbering heart to repentance / **resurrection of the dead**
- The trumpets call **God to remember His people** (Numbers 10:9-10)

Readings for Feast of Trumpets: God Remembers

Torah (Law):

Leviticus 23:23-25

Numbers 10:9-10

Numbers 29:1–6

Genesis 21 & 22

The readings revolve around the theme of God remembering, especially remembering Israel's patriarchs and matriarchs and His covenants with His people.

Genesis 21:1-34: Sarah's barrenness removed; birth of the Son of the Promise

1 Samuel 1:1–2:10: Hannah's barrenness removed; Hannah's song (cf Mary's song)

Haftarah (Prophets):

1 Samuel 1:1–2:10

Jeremiah 31:1–19

Genesis 22:1-24: The binding of Isaac (Abraham's faithfulness rewarded)

Rabbi Abahu, a third century Palestinian commentator, gave this reason for reading about the sacrifice of Isaac, and it is recorded in the Jewish Talmud:

“Why do we blow the horn of the ram? The Holy One (blessed be He) said: ‘Blow the ram's horn before me so that I may remember for your benefit the binding of Isaac, son of Abraham, and account it to you as if you had bound yourselves before me.’”

—Babylonian Talmud, Rosh Hashanah 16a, translation in Levenson, pp. 182–183.

New Testament:

Matthew 2:18

Ephesians 5:8-14

Revelation 7:2-4

Revelation 20:4-6

Revelation 20:11-15

1 Corinthians 15:51-52

1 Thessalonians 5:1-11

This is read as part of the liturgy where the Jewish people ask God “remember us for life.” Though Isaac is bound and laid on the altar as a sacrifice, in the end his life is spared, and he too is “remembered for life.” Abraham's faithfulness results in hope for life. (Remind your Jewish friends that it was the ram that was sacrificed in Isaac's place.)

Readings for Feast of Trumpets: God Remembers

Jeremiah 31:1–19

“Thus says the LORD: ‘A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refusing to be comforted for her children, because they are no more.’” - Jeremiah 31:15 (cf Matt 2:18)

What is the Lord’s comfort for these women who have lost children? (v16)

Hope: Tikvah (Hebrew):
literally, a cord or rope;
figuratively, the hope for a lineage, for future generations

Joshua 2:18-20

Rahab is told to tie the **tikvah** (scarlet cord) to her window so that she and her household would be saved out of the destruction of Jericho

Ruth 1:11-13

*“But Naomi said, ‘Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands? Turn back, my daughters, go—for I am too old to have a husband. If I should say I have **hope [tikvah]**, if I should have a husband tonight and should also bear sons, would you wait for them till they were grown? . . .’”*

Ezekiel 37:11-12

*“Then He said to me, ‘Son of man, these bones are the whole house of Israel. They indeed say, “Our bones are dry, our **hope [tikvah]** is lost, and we ourselves are cut off!” Therefore prophesy and say to them, “Thus says the Lord GOD: ‘Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.’””*

Skipped: Jeremiah 31:31-33, the New Covenant

Sabbath Shuva

(Sabbath of Repentance)

Sabbath Shuva is the Sabbath that falls between the Feast of Trumpets and the Day of Atonement.

In the Old Testament times, it was the last corporate assembly before Israel presented themselves before the Lord for judgment.

The readings focus on repentance and reconciliation, judgment and mercy, and the Day of the Lord

Readings for Sabbath Shuva (Sabbath of Repentance)

Torah (Law):

Deut 31:1-30
(Deut 31:7-8)

Haftarah (Prophets):

Isaiah 55:6 – 56:8
Hosea 14:1-9
Joel 2:15-27
Micah 7:18-20

New Testament:

Romans 7:11-15
Matthew 21:12–17

Psalm 27

Deuteronomy 31: Commissioning of Joshua

“Then Moses called Joshua and said to him in the sight of all Israel, ‘Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it. And the LORD, He is the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed.’” - Deuteronomy 31:7-8

Joshua has the same tasking as the Messiah figure in Isaiah - a type of Christ (Yeshua).

Isaiah 55:6–56:8

- Seek the Lord while He may yet be found (Isaiah 55:6)
- Just as water from heaven brings fruitfulness upon the land, so the Word of the Lord goes out and bears spiritual fruit and does not return void, spiritual nourishment brings spiritual blessing of joy and peace (Isaiah 55:10-13)
- My salvation (Yeshua/Jesus) is about to come (Isaiah 56:1)
- Salvation of the Gentiles – sons of the foreigner and those who are cut off (Deut 23, those excluded from the assembly: eunuchs, illegitimate children, Ammonites/Moabites)
- My house shall be called a house of prayer (Matt. 21:12–17; Mark 11:15-17; Luke 19:45–48)

Readings for Sabbath Shuva (Sabbath of Repentance)

Torah (Law):

Deut 31:1-30

Hosea 14:1-9: Focus on repentance and return

Joel 2:15-27

Haftarah (Prophets):

Isaiah 55:6 – 56:8

Hosea 14:1-9

Joel 2:15-27

Micah 7:18-20

Joel 2:15-17 begins with commands to:

- Blow the trumpet
- Consecrate a fast
- Call the assembly
- A day of weeping for mercy

These are
Day of Atonement
themes

New Testament:

Romans 7:11-15

Matthew 21:12–17

Joel 2:18-27 focuses on:

- The promise of God's mercy and lovingkindness
- The putting away of enemies and giving rest
- The return to fruitfulness & giving of rain
- The restoration of the people

These are
Feast of Tabernacle
themes

Psalm 27

Imagery of the Day of the Lord: Joel 2-3

Joel 2:1-11 (Imagery of the Feast of Trumpets)

- Blow the trumpet of alarm (2:1)
- A day of darkness & gloom (2:2)
- The coming of a locust-like army (2:2-9)
- Earthquake (2:10) *“The sun and moon grow dark, and the stars diminish their brightness”* (2:10)

Joel 2:12-17 (Imagery of Day of Atonement)

- Command to return to God with fasting, weeping and mourning (2:12)
- Rend your heart, not garment (2:13)
- Blow the trumpet (2:15)
- Consecrate a fast (2:15)
- Call the assembly (2:17)

Joel 2:18-27 (Imagery of Feast of Tabernacles)

Promise of mercy, fruitfulness, and restoration

Joel 2:28-29: Pouring out of the Spirit

“For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring;” - Isaiah 44:3

Joel 2:30-32

- Plagues of blood, fire, pillars of smoke (2:30)
- Before the great and awesome Day of the Lord (2:31)
- Whoever calls upon the Lord shall be saved (2:32)

Joel 3

- Calling the nations to the valley of judgment (3:1)
- God’s retaliation on the nations (3:4-8)
- Prepare for war! Awake! (3:9-12)
- Put in the sickle, tread out the winepress (3:13)
- Multitudes in the valley of decision (3:14)
- *“The sun and moon will grow dark, and the stars will diminish their brightness”* (3:15)

Acts of Repentance

Torah (Law):

Deut 31:1-30

Haftarah (Prophets):

Isaiah 55:6 – 56:8

Hosea 14:1-9

Joel 2:15-27

Micah 7:18-20

New Testament:

Romans 7:11-15

Matthew 21:12–17

Psalm 27

Micah 7:18-20

“Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy. He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea. You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers from days of old.”

Tashlikh (meaning “cast away”): The practice of **tashlikh** comes out of this verse and is a repentance ritual done on the Feast of Trumpets. It is a time of reflecting on your sins as you cast bits of bread representing those sins into a body of water like a lake or sea.

Mikveh (bodily immersion in a bath of water) is a response to the command:

“Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, ” - Isaiah 1:16 NKJV

This is a particular act that the High Priest will perform on the Day of Atonement, and it is something that Jewish people often do as an act of repentance.

Day of Atonement

Day of Atonement

Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 25:9-17

Num 29:7–11

Lev 18:1–30

Haftarah (Prophets):

Isaiah 57:14–58:14

Book of Jonah

NT portion:

1 Peter 2:4–12

Hebrews 9–12

Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

Psalm 51

Core Practices for the Congregation: (Lev 23:26-32)

- **Sabbath-rest (absolutely no work):** Anyone who does any work will be destroyed by God. This day is not about your works. **This is about atonement being made for you apart from works.** If your works are involved in this at all, you will be destroyed.
- **Afflict your souls**
 - **Fasting:** The Day of Atonement is the only **biblically-mandated fast**. It is a festival without a feast, **meant to provoke a spiritual response of hunger** for the Lord, even as the body hungers for food. Anyone who does not afflict their soul shall be cut off from the people.
 - **Confession of sins:** During the ceremony they begin a formal prayer that was a lengthy confession called the **Al Chet**, of 44 sins that were just about anything you could think of. As each sin was recited, you would knock your chest with your fist. (cf Luke 18:9-14)
They recited the whole list, whether they did all those things or not, because in Jewish thought, they are responsible to a certain extent for the sin of their brother. This comes from **Leviticus 19:17** *“You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.”*

Day of Atonement: Temple Days

Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

Lev 25:9-17

Num 29:7–11

Haftarah (Prophets):

Isaiah 57:14–58:14

Book of Jonah

NT portion:

1 Peter 2:4–12

Hebrews 9–12

Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

Psalm 51

With the exception of fasting and confession of sins, everything about the observance and purpose of the Day of Atonement revolved around the Temple and sacrifices.

In Temple Days:

- **Scapegoat and Sacrifice**
(Lev 16)
- **High Priest goes behind the veil** (Lev 16)
- **Day for sounding the trumpet of the Jubilee in the 50th year**
(Lev 25)

The High Priest's Role on the Day of Atonement, Leviticus 16

- **Casting of lots for the scapegoat** (v6-8)
Right-hand lot = sacrifice
Left-hand lot = scapegoat
The goat selected for the scapegoat would have a crimson strip of wool tied to its horn.

Day of Atonement: Temple Days

Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

Lev 25:9-17

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NT portion:

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Hebrews 9–12

Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

Psalm 51

The High Priest makes several trips **behind the veil** for the atonement process on this day

- **First trip:** he takes incense and a fire pan of coals. He puts the incense on the coals and leaves it there in the Holy of Holies.
- **Second trip:** He takes the blood of the sacrificed bull for the priest and priesthood (v11). Sprinkles the blood on the Ark of the Covenant,* with a hand movement, one up and seven times down, like the cracking of a whip

*The Ark of the Covenant was never recovered after the Babylonian Captivity. When the Second Temple was built, the Holy of Holies only contained a singular stone called the **foundation stone**. It stood three fingers high from the floor. (Isaiah 28:16-18, 1 Peter 2:4-10)

- **Third trip:** He takes the blood of the sacrificed goat. Repeats the sprinkling of blood on the Ark. As he comes out, he sprinkles the veil with the bull and goat blood, and then the horns of the altar of sacrifice, to make atonement for the Holy Place (14-16)
- **Fourth trip:** At sundown, the High Priest went back into the Holy of Holies to retrieve the firepan and incense ladle. When he came out, he would take off the holy garments, and immerse himself in a bath for a final time.*

Day of Atonement: Temple Days

Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

Lev 25:9-17

Num 29:7–11

When the atonement is done (after the third trip), then the High Priests deals with the **scapegoat**

- Lays hands on it and **confesses the sin of the people** over it (v20-22)
- **Sends it away** into the wilderness to its death. Originally it was led 10 miles into the wilderness and let go. In Second Temple days (Jesus' day) it was led to a cliff and pushed off.

Haftarah (Prophets):

Isaiah 57:14–58:14

Book of Jonah

Jewish tradition holds that half of the scarlet cloth attached to the scapegoat's horn was removed before the animal was sent away and kept at the Temple. If the rite had been effective, the red would turn to white.

NT portion:

1 Peter 2:4–12

Hebrews 9–12

Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

“Come now, and let us reason together,” says the LORD, ‘Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.’ - Isaiah 1:16-18 NKJV

Psalm 51

Day of Atonement

Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

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Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

Psalm 51

Gate-Closing Ceremony: The day closes with a ceremony called **Neilah**, or “the closing of the gate.” This is described in the orthodox website, www.chabad.org:

“As the awesome day of Yom Kippur [Day of Atonement] comes to a close, and our future is being sealed, we turn to God to accept our sincere repentance and new resolutions, and ask that He seal us in the Book of Life, granting us a new year replete with goodness and happiness. The Ark [cabinet in which the Torah scroll is kept] remains open for the entire Neilah service, signifying that the Gates of Heaven are wide open to our prayers and entreaties.”

It ends with a threefold repetition of “*Praised is His name, whose glorious kingdom is forever and ever,*” and a threefold declaration “*The Lord is king (present), the Lord was king (past), and the Lord will be king (future).*” (Compare with Revelation 1:8)

The “open gate” theme is in the Consolation readings:

Speaking of a future Jerusalem: “*Therefore your gates shall be open continually; they shall not be shut day or night . . .” - Isaiah 60:11 (compare with Rev. 21:24-25)*

“Go through, Go through the gates! Prepare the way . . .” - Isaiah 62:10 NKJV

Day of Atonement: Modern Day

Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

Lev 25:9-17

Num 29:7–11

Since the practice of this holy day centers around the Temple sacrifice of the goat and the scapegoat, the proper observance of the Day of Atonement according to the Law officially ended with the destruction of the Temple in 70 AD.

In the years between the death of Christ and the destruction of the Temple, the Jews continued to observe the sacrifices, but it was reported that there was no corresponding reassurance from the Lord that their sacrifices had been accepted.

Haftarah (Prophets):

Isaiah 57:14–58:14

Book of Jonah

“Our Rabbis taught: in the last forty years before the destruction of the Temple, the lot for the Lord did not come up in the right hand; nor did the crimson-colored strap become white.” Babylonian Talmud, Yoma 39b

NT portion:

1 Peter 2:4–12

Hebrews 9–12

Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

After the destruction of the Temple, it came to be believed that the elements of **a penitent heart, charitable deeds, and studying Torah** replaced the sacrifices in modern observance.

This view is held particularly by the Reformed and Conservative branches of Judaism, while the Orthodox and Hasidic branches still make some attempt to reenact a version of the sacrifice using a chicken, in spite of the absence of altar and Temple.

Psalm 51

Day of Atonement: Modern Day

Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

Lev 25:9-17

Num 29:7–11

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Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

Psalm 51

The idea of a **penitent heart** is based on these Scriptures:

“The LORD is near to those who have a broken heart, and saves such as have a contrite spirit.” - Psalm 34:18

“The sacrifices of God are a broken spirit, a broken and a contrite heart—these, O God, You will not despise.” - Psalm 51:17 NKJV (Read on Day of Atonement)

“For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: ‘I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.’” - Isaiah 57:15 NKJV (Read on Day of Atonement)

“‘For all those things My hand has made, and all those things exist,’ says the LORD. ‘But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.’” - Isaiah 66:2 NKJV

The idea of **good works** and **Torah study** is based on a rabbinic misapplication of Hosea 6:6:

“For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings.” – Hosea 6:6

“For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.” - Leviticus 17:11 NKJV